

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 7, Vol. XX.

Saturday, February 13, 1858.

Price One Penny.

OBEDIENCE.

Obedience is compliance with the revealed laws and commandments of God. It is the expression and manifestation of our love to and faith in Him, by corresponding actions.

That this is absolutely necessary to salvation is evident from the Lord's own words—"If thou wilt enter into life, keep the commandments:" and again, "If a man keep my saying, he shall never see death." The Apostle also, in his Epistle to the Hebrews, speaks of the Lord as being "the author of eternal salvation unto all them that obey Him." Obedience to the Divine will, then, is absolutely and essentially necessary and indispensable. It is not every one who says, "Lord, Lord," that shall enter the celestial kingdom, but he that doeth the will of God.

That obedience to the Gospel requirements and to all the revelations and commandments of the Lord is the only legitimate proof and test of our love to him is also evident from his own declarations, where he says—"He that hath my commandments, and keepeth them, he it is that loveth me." And again, "If ye love me, keep my commandments." The Apostle John likewise says—"This is the love of God, that we keep His commandments: and His commandments are not grievous. Some persons imagine that the Divine laws and commandments

are grievous, and cannot possibly be observed with strictness and kept inviolate. But here we are taught, by an inspired Apostle, that they are not grievous—that they can be and must be kept; for obedience to them is the required evidence of our love to God. In proof of this fact, we are further instructed, by Divine revelation, that "God will judge every man, not according to his professions of love and faith, but according to his deeds"—"according to his works." Hence, faith or love, however strong or ardent, if not embodied in corresponding actions of obedience to the Divine commands, will be regarded as of no real value, having no sound basis—no ultimate form in the life and conduct. As the Apostle says, so say we—"Not the hearers of the law are just before God, but the doers of the law shall be justified."

It is opposite to all principles of rationality and justice to suppose, as do modern sectarians, that faith alone will be acceptable in the sight of God in place of obedience to His will. That will is made known in the laws which He reveals to His people in an and every dispensation. Obedience to those laws and commandments are essentially necessary to the wellbeing and salvation (temporal or eternal, as the case may be,) of the people to whom they may be given. Salvation by faith alone—that monstrous and soul-

destroying figment of modern times—is, therefore, to say the least of it, an absurdity. Not a word of Scripture sanctions such a romantic idea. Indeed, the whole Volume of Inspiration, from Genesis to Revelation, speaks in language diametrically opposed to it. What says the Lord by His servant Moses?—"Hear, O Israel, and observe my commandments to do them, that ye may live." What says the Psalmist?—"O that my ways were directed to keep thy statutes! O let me not wander from thy commandments! By them shall thy righteous servant be justified, and in keeping of them there is great reward." What says Solomon, the man of renowned wisdom?—"Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man." What says the Lord Jesus, who spake as never man spake?—"If thou wilt enter into life, keep the commandments." What says the Apostle, whose words were the words of God to the people?—"Faith, if it hath not works, is dead, being alone." "By works a man is justified, and not by faith only." "What doeth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Thou believest that there is one God: thou doest well. The devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead." What says John, the apocalyptic divine? Through him the Spirit said unto the churches—"Blessed are they that do His commandments, that they may have right to the tree of life."

It is true the Apostle Paul tells us that by the deeds of the law man cannot be justified—that by the works of the law no man living can be justified—that man is justified without them, and not *by* them. But it will be evident to all who examine the subject carefully that he alludes to the Jewish laws of external rites and ceremonies—the superadded legalities of the Mosaic economy, together with circumcision and sacrifices. In other parts of his writings, he enforces the duty of obeying the Divine laws and commandments; thus, in the one case, referring to the Jewish ceremonial laws, not intended for Gentile Christians; and, in the other, to what is called, in the language of modern religionists, the *moral law*, which is of universal obligation. In reference

to the abrogated Levitical laws, which were peculiar to the Jews in the latter part of the Mosaic dispensation, the Apostle of the Gentiles says that "By the deeds of the law there shall no flesh be justified in His sight;" but, in reference to what is modernly termed the *moral law*, he declares that "the doers of the law shall be justified." In his letter to the Corinthian Saints, he, in one passage, alludes to both the Levitical and the universal laws, showing the comparative inutility of the one, and the essential importance of the other—especially of those which were given by revelation to them, at that time, for their own guidance and discipline, as Saints and followers of Jesus Christ, when he says—"Circumcision is nothing, and uncircumcision is nothing, but the *keeping of the commandments of God.*"

It should, then, be the chief object and concern of all professing Saints to live continually according to the commandments of the Lord. The Divine laws and commandments and revelations given to us will be of no real utility to us, and can secure to us no blessing or reward, unless and until we act in implicit conformity with their requirements. Obedience to the will of God here will insure to us a life of true happiness hereafter, but our heedlessness and neglect of it will as certainly lead us to ruin and death. If we would "enter into life" eternal, we *must* "keep the commandments" of God. If we "do His commandments," we shall "have right to the tree of life." They are our only title-deeds to immortality; for "God will render to every man according to his *deeds.*" Obedience to the Divine will is the Saint's only passport to the kingdom of heaven. Without that pass, "no man can see the Lord"—no eyes can see the king in his beauty," or "behold the land that is very far off;"—without it, no man or woman can ever reach the bliss designed for the righteous, or obtain that glorious "inheritance" which is "incorruptible, undefiled, and that fadeth not away."

Oh, then, ye Saints of the living God, who are privileged to belong to this, the last and greatest of all dispensations, beware, we beseech you, of the great responsibilities under which you stand. All your doctrinal professions will be of no avail to you, unless you exemplify them in your life and conduct. Daily live as you

would wish to die—Saints of the living God.

So let your hearts and lives express
The holy doctrines you profess.

Remember that unto whom much is given, from them much will be required. To you are committed the living oracles of God: to you are given the revelations of the Most High, through the last and greatest of all Prophets, the Son of God excepted. Upon you are bestowed the riches of eternity, the powers, and blessings, and fulness of the Gospel of life. You are privileged to belong to and to be identified with a Church and kingdom characterized above all others for its possession of heavenly and divine blessings. Well may you rejoice that your ears have heard the glad tidings of the Gospel—that your eyes have beheld the dawning light of so glorious a dispensation as this; for this is the opening twilight of a day whose meridian brightness will surpass all others that have preceded it—whose mid-day sun will shine with sevenfold splendour, and in the midst of whose radiant glory all the nations of the earth shall rejoice.

Did you but know and realize even one-thousandth part of the blessings and beatitudes which you are destined to enjoy in the kingdom of God, when it shall attain the pre-eminence over the kingdoms of the world, and when all nations under heaven shall bow to its sceptre, how would your bosoms swell with delight, and your very hearts within you

leap for joy, at the prospective contemplation! But the glories of the future are not for you, unless you live for them, and are willing even to die for them. "No cross, no crown." "If ye will enter into life, keep the commandments" of God. "That servant who knows his Master's will, and will not do it, shall be beaten with many stripes;" but he who is faithful and obedient to his Master's will shall not only enjoy in the present the smile of His approbation, but in the end shall receive a full and superlative reward. No tongue can tell, no lips can express, no heart can conceive the fulness and extent of those real and imperishable joys that are laid up, as it were, in reserve, for the faithful Saints of God. Unnumbered blessings and immeasurable glories await their reception in the celestial world. Their life here, in this stage of action, notwithstanding all their trials, is comparatively a life of happiness and peace, because they are obedient to the law of righteousness; but when they are called upon to exchange worlds—when the herald of mortal dissolution arrives to proclaim the time of their departure hence, they will with gladness hail the welcome summons; they will willingly put off their fragile tenement of clay, and pass behind the veil of mortality into a higher and holier sphere, and will be prepared to enter into that Divine "presence" where there is "fulness of joy," and where are to be found true and substantial "pleasures for evermore."

PATRIOTIC DEMONSTRATION IN UTAH.

DECLARATION OF GOVERNOR BRIGHAM YOUNG.

I have been in this kingdom a good while—twenty-five years and upwards, and I have been driven from place to place; my brethren have been driven, my sisters have been driven; we have been scattered and peeled; and every time without any provocation upon our part, only that we were united, obedient to the laws of the land, and striving to worship God. Mobs repeatedly gathered against this people; but they never had any power to prevail until Governors issued their orders and

called out a force under the letter of the law, but breaking the spirit, to hold the "Mormons" still while infernal scamps cut their throats. I have had all that before me through the night past, and it makes me too angry to preach. Also to see that we are in a Government whose administrators are always trying to injure us, while we are constantly at the defiance of all hell to prove any just grounds for their hostility against us; and yet they are organizing their forces to come here and protect infernal scamps who are anxious to come and kill whom they please, destroy whom they please, and finally

exterminate the "Mormons." We have transgressed no law, and we have no occasion to do so, neither do we intend to; but as for any nations coming to destroy this people, God Almighty being my helper, they cannot come here. [The congregation responded by a loud Amen.] That is my feeling upon that point.

NARRATION OF ELDER GEORGE A.
SMITH.

I visited the different settlements hurriedly until I reached Parowan, in the county of Iron, the place of the first settlement in the southern part of the Territory. When I arrived there it appeared that some rumour or spirit of surprise had reached them; for there were active operations going on, seemingly preparing for some thing that was near at hand. As I drove in at the gate I beheld the military on the square exercising, and was immediately surrounded by the "Iron Battalion," which seemed to have held its own very well since it was organized in that place. They had assembled together under the impression that their country was about to be invaded by an army from the United States, and that it was necessary to make preparation by examining each other's arms, and to make everything ready by preparing to strike in any direction, and march to such places as might be necessary in the defence of their homes.

As it will be well recollected, I was the president of the company that first made the settlement there. I was received with every feeling of enthusiasm, and I never found them in better spirits. They were willing any moment to touch fire to their homes, and hide themselves in the mountains, and to defend their country to the very last extremity. Now, there had not been such preaching as that when I went away; but the spirit seemed to burn in my bones to visit all these settlements in that southern region. Colonel Dame was about organizing the military of that district under the law of last winter. As the Colonel was going along to organize the military, I got into the carriage and went on a mission of peace to preach to the people. When I got to Cedar I found the Battalions on parade; and the Colonel talked to them and completed the new organization.

On the following day I addressed the Saints at their meeting-house. I never had greater liberty of speech to proclaim to the people my feelings and views; and, in spite of all I could do I found myself preaching a military discourse, and I told them in case of invasion it might be necessary to set fire to our property and hide in the mountains, and leave our enemies to do the best they could. It seemed to be hailed with the same enthusiasm that it was at Parowan. That was the same Sabbath that brother Young was preaching the same kind of doctrine, and I am perfectly satisfied that all the districts in the southern country would have given him their unanimous vote.

I went to Pentecost, and there addressed a house full of people in the evening, and then proceeded to Cedar the next day. They had heard they were going to have an army of 600 dragoons come down from the East on to the town. The Major seemed very sanguine about the matter. I asked him, if this rumour should prove true, if he was not going to wait for instructions. He replied, there was no time to wait for any instruction; and he was going to take his battalion and use them up before they could get down through the canyons; for, said he, if they are coming here, they are coming for no good. I admired his grit; but I thought he would not have the privilege of using them up, for want of an opportunity.

I do not know whether the inhabitants of Parowan intended to whip a regiment of dragoons or not; but it is certain they are wide awake, and are not going to be taken by surprise. There was only one thing that I dreaded, and that was a spirit in the breasts of some to wish that their enemies might come and give them a chance to fight and take vengeance for the cruelties that had been inflicted upon us in the States. They did feel that they hated to owe a debt and not be able to pay it; and they felt like an old man that lives at Provo, brother Jameson, who has carried a few ounces of lead in his body ever since the Hadin's Mill massacre in Missouri; and he wants to pay it back with usury; and he undertook to preach at Provo, and prayed that God would send him along, for he wanted to have a chance at them.

Now, I never felt so. If the Lord

brings us in collision with them, and it is His will, let us take hold, not in the spirit of revenge or anger, but simply to avenge God of His enemies, and to protect our homes and firesides; but I am perfectly aware that in all the settlements I visited in the south, Fillmore included, one single sentence is enough to put every man in motion: in fact, a word is enough to set in motion every man, or set a torch to every building, where the safety of this people is jeopardized.

REMARKS OF ELDER JOHN TAYLOR—
RESPONSE OF THE PEOPLE.

You are terribly tyrannized over, according to what I hear; and many of you want to leave.

I engaged, when I was back in the States, that if they would send all to Utah that wanted to come, we would engage to send all back that wanted to go. That would be a fair bargain, you know; but I think they would have the heaviest job on hand. [Voices: We know they would.] What was your object in coming here? Was it to rebel against the General Government? [President Brigham Young: To get away from Christians.] Brother Young says it was to get away from Christians—from that unbounded charity which you had experienced amongst them. In consequence of their treatment, you had to come away to seek a home in the desert wilds, and to obtain that protection among savages which Christian philanthropy denied you. We came here because we could not help it; and now we have got an idea to stay here because we can help it. This is about the feeling. In the day of our sorrow and affliction, when hunted by our enemies, was there anybody to pour in comfort to the wounded bosom? Have there been any of the priests and editors to take our part? Where are they?

What have you heard taught here? Nothing but the law of God and obedience to the laws of the land. Nobody but the most black-hearted villains that ever lived would have gone among our enemies and represented things otherwise. You comprehend liberty, and you will have this boon. Many of your fathers have fought for this, and you are resolved to enjoy it. Will you endeavour to disannul the Government? No, but we will rally round the Constitution that was pur-

chased by the blood of our fathers, and will support it. These are our views; and while we do not trample under foot the Constitution, we will take care that others do not do it.

[The congregation responded, "Amen."] Furthermore, this people have confidence in their leaders, because in times of trouble and trial they have stemmed the torrents and been foremost in the battle. It is not a kind of soft, smooth eloquence to tickle the ears of men, but it is stern matters of fact that the people know. As Paul said, "Can anything separate us from the love of God?" No, brethren; we are cemented together by eternal ties that the world does not know, nor can it comprehend. Talk to us of bowing to the Gentile yoke! Nonsense. What would be your feeling, if the United States wanted to have the honour of driving us from our homes, and bringing us subject to their depraved standard of moral and religious truth? Would you, if necessary, brethren, put the torch to your buildings and lay them in ashes, and wander houseless into the mountains? I know what you would say and what you would do.

[President Brigham Young: Try the vote.]

All you that are willing to set fire to your property and lay it in ashes, rather than submit to their military rule and oppression, manifest it by raising your hands.

[The congregation unanimously raised their hands.]

I know what your feelings are. We have been persecuted and robbed long enough; and, in the name of Israel's God, we will be free!

[The whole congregation responded "Amen;" and President Brigham Young said, "I say Amen all the time to that."]

The great God has set His hand to roll forth His purposes, and the hand that opposes it shall be palsied. The power of God shall be felt among the nations that reject the truth. All is right in Israel, and we do not want to hurt anybody, but we feel to bless everybody, and our hearts are full of blessings for all who will work righteousness. Shall we still bless the human family? Yes. Shall we rally around the Constitution of the United States and protect it in its purity? Yes, we will save it when others forsake it.

HISTORY OF JOSEPH SMITH.

(Continued from page 88.)

[October, 1842.]

Friday, 7th. This morning Elder Elias Higbee states about the same things as were stated by Elder Rigdon two days ago, and also that he had been informed that many of the Missourians are coming to unite with the Militia of this State voluntarily, and at their own expense; so that after the Court rises at Carthage, if they don't take me there, they will come and search the city, &c. It is likely that this is *only* report.

Emma is some better. I am cheerful and well.

From the situation and appearance of things abroad, I concluded to leave home for a short season, until there should be some change in the proceedings of my enemies. Accordingly, at twenty minutes after eight o'clock in the evening, I started away in company with brothers John Taylor, Wilson Law, and John D. Parker, and travelled through the night and part of next day; and, after a tedious journey, arrived at Father Taylor's well and in good spirits.

This day the teachers met in Nauvoo, and organised into a Quorum, by appointing Elisha Averett, President; James Huntsman and Elijah Averett, Counsellors; Samuel Eggleston, Scribe; and eleven members.

Monday, 10th. Elder Taylor returned to Nauvoo and found Emma gaining slowly. My health and spirits are good.

Tuesday, 11th. From the *Times and Seasons*:—

"To the Saints at Nauvoo and scattered abroad.—This may certify that President Joseph Smith, the Trustee in Trust for the Temple, called upon the Temple Committee on the 1st instant to present their books and accounts for examination, and to give account of their work at the Temple. After carefully and attentively examining and comparing their books and accounts, the Trustee expressed himself well satisfied with the proceedings and labours of the Committee, and ordered that this be published in the *Times and Seasons*, that the Saints may know the fact, and be thereby encouraged

to double their exertions and forward means to roll on the building of the Temple in Nauvoo. It was also ordered that the Recorder's Office be henceforth removed to the Committee House near the Temple. All property and means must therefore be brought to that place, where it will be recorded in due form.

WM. CLAYTON,

Clerk and Recorder of the Temple.

Nauvoo, October 11, 1842."

Thursday, 13th. The brethren arrived from Wisconsin with a raft of about 90,000 feet of boards and 24,000 cubic feet of timber for the Temple and Nauvoo House.

Saturday, 15th. Brother John D. Parker returned to Nauvoo, and informed my friends that I was well.

Sunday, 16th. I copy the following from the *New York Herald*:—

"THE MORMONS.

Arlington House, October 16, 1842.

General J. G. Bennett.—Sir,—Some time since I addressed a letter to Joseph Smith, the Mormon Prophet, in answer to a letter of his introducing to 'my kind attention, a friend of his from the Holy City of Nauvoo.

In this letter I expressed my regret that the quarrel between him and John C. Bennett should have at all found its way to the public eye, this being the sole cause of placing him in his present awkward situation. I likewise commiserated with him in his affliction, and signed myself, at the conclusion of my letter, as his friend, which I really am, and the friend of all good Mormons, as well as other good men.

Why should I not be Joseph Smith's friend? He has done nothing to injure me, nor do I believe he has done anything to injure Ex-Governor Boggs, of Missouri. The Governor, no doubt, under strong feelings, may have thought and believed that Smith had preconcerted the plan for his assassination; but there is no legal evidence whatever of that fact,—none by which an unprejudiced jury would convict any man; yet to send this man into Missouri, under the present requisition, would be an

act of great injustice, as his ruin would be certain.

How could any man, against whom there is a bitter religious prejudice, escape ruin, being in the circumstances of Smith? Look at the history of past ages—see the force of fanaticism and bigotry in bringing to the stake some of the best of men; and in all these cases the persecutors had their pretexts, as well as in the case of the Mormon chief. Nothing follows its victim with such deadly aim as religious zeal, and therefore nothing should be so much guarded against by the civil power.

Smith, I conceive, has just as good a right to establish a church, if he can do it, as Luther, Calvin, Wesley, Fox, or even King Henry the Eighth. All these chiefs in religion had their opponents, and their people their persecutors. Henry the Eighth was excommunicated, body and bones, soul and all, by his Holiness the Pope; still the Church of England has lived as well as all the other sects.

Just so it will be with the Mormons. They may kill one Prophet and confine in chains half his followers, but another will take his place, and the Mormons will still go ahead. One of their Elders said to me, when conversing on this subject, that they were like a mustard plant,—“If you don’t disturb it, the seed will fall and multiply; and if you kick it about, you only give the seed more soil, and it will multiply the more.”

Undertake to convince them that they are wrong, and that Smith is an impostor, and the answer is, laying the hand on the heart, “*I know in my own soul that it is true, and want no better evidence: I feel happy in my my faith; and why should I be disturbed?*”

Now, I cannot see but what this is the sentiment that governs all religiously-disposed persons, their object being heaven and happiness, no matter what their church and creed. They, therefore, cannot be put down while the Constitution of the United States offers them protection in common with all other sects, and while they believe that their eternal salvation is at stake. From what I know of the people, I fully believe that all the real, sincere Mormons would die sooner than abandon their faith and their religion.

General John C. Bennett has stated that to conquer the Mormon Legion it would require five to one against them, all things taken into consideration, and that they will die to a man sooner than give up their Prophet.

Now, is the arrest of this man worth such a sacrifice of life as must necessarily follow an open war with his people? The loss of from one to three thousand lives will, no

doubt, follow in an attempt to accomplish an object not in the end worth a button. Persecute them, and you are sure to multiply them. This is fully proved since the Missouri persecution, as, since that affair, they have increased one hundred fold.

It is the best policy, both of Missouri and Illinois, to let them alone; for if they are drove farther west, they may set up an Independent Government, under which they can worship the Almighty as may suit their taste. Indeed, I would recommend to the Prophet to pull up stakes and take possession of the Oregon Territory in his own right, and establish an independent empire. In one hundred years from this time, no nation on earth could conquer such a people. Let not the history of David be forgotten. If the Prophet Joseph would do this, millions would flock to his standard and join his cause. He could then make his own laws by the voice of revelation, and have them executed like the act of one man.

With respect to myself, I would just repeat that I am the Prophet’s friend, and the friend of his people, merely from sympathy, as my arm has ever been lifted on the side of the persecuted and oppressed. I have never in my life followed the fat ox, nor bowed for a favour on my own account to mortal man. While I despise the purse-prodd man, I am proud to the proud man, and humble to the humble; and, where men were contending, have ever thrown myself on the weakest side.

By inserting this communication, it is presumed that no one will hold the *Herald* responsible for the sentiments it contains; yet I have no doubt that there are thousands of independent, liberal-minded men in this country who think as I do. Neither the Mormon Prophet nor his people can add any thing to my fortune or reputation. I expect nothing from them: they are a poor and industrious people, and have nothing to give. I am influenced in my conduct towards them by a spirit of benevolence and mercy, and hope the Governor and State of Illinois will act in the like manner. It is true I was commissioned in their Legion, through the instrumentality of their enemy, General John C. Bennett, an act entirely of their own, without my agency; but I was as much their friend before as since.

The Missouri persecution fixed my attention and commiseration on the people. It must be recollected, too, that the Mormon Prophet and his people are the most ardent friends and promoters of literature and science. These are elementary principles in their social system, and this certainly is contrary to every thing like despotism.

I hope, therefore, and with great deference express that hope, that Ex-Governor

Boggs will withdraw his demand from the Prophet, and let those poor people rest in peace. Both he and Governor Carlin will feel much more at peace with themselves by quashing the whole proceeding.

Most respectfully,

Your humble servant,

JAMES ARLINGTON BENNETT,

Counsellor at Law, &c."

By this I discover a spark of liberty burning in the bosom of the writer. May

it continue to burn and burn, till it once more fires the whole land with its heavenly influence.

Thursday, 20th. Early this morning I arrived at home on a visit to my family. During the day, I was visited by several of the brethren, who rejoiced to see me once more. Emma is still getting better, and is able to attend to a little business, having this day closed contract, and received pay for a quarter section of land of brother Job V. Barnum.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 13, 1858.

TITHING.—The law of Tithing is not peculiar to this last dispensation. It has characterized the people of God since Abraham's day, and even ages before. With holy men, such as Abel, Seth, Enoch, and Methusaleh, it was an acknowledged law that God required an offering of earthly substance—of that which was possessed by His children. That it was a law of God, and not of man, was acknowledged even by the self-righteous Pharisee, who, in boasting of his own righteousness, declared in evidence thereof that he gave tithes of all that he possessed. Jesus fully sustained this law when he pronounced the Pharisees hypocrites! saying, Ye pay tithe of mint, anise, and cummin, but have omitted the weightier matters: "these ought ye to have done, and not to leave the other undone." God also complained of the iniquity of His people through Malachi—"Ye have robbed me in tithes and offerings," for which they were cursed with a curse, and were required to return unto the Lord by bringing their tithes. All these acts prove, beyond a doubt, the law to be eternal, and of holy and Divine origin.

This law is now in force and binding upon the Saints of the last days. But many do not appreciate it; and some suffer themselves to be cut off from the true vine, and to lose their standing, rather than pay their tithing. Others in impoverished circumstances say they cannot pay it—that it is unjust in God, and especially so in His servants, to require it; and they come to the conclusion that they *will not* pay it. Thus stubborn will prevails over the law of righteousness. But let us ask, Has man authority to suspend the eternal laws of God? Can man condemn God, and say He is unjust? Can poverty or any other circumstance justify man in transgressing and setting at naught laws of Divine origin? Such we do not conceive to be possible. If mere circumstances and our own will are allowed to prevail over the requirements of God, we can have no hope of redemption from those evil and adverse circumstances. They and our obstinate *will* are adverse to the law of righteousness: they make us slaves to sin, the wages of which is death. It is the legitimate struggle and warfare of life to overcome and subdue all influences, circumstances, and feelings that are repugnant to the laws of heaven. This is fighting the *good* fight, in which we must overcome or fail to obtain the crown.

A person who has once subscribed to the laws of the kingdom of God becomes a

transgressor by refusing to pay tithing. To say that he cannot do it is accusing the Author of the law. A man that earns but ten pence per week can pay his tithing as well as the man that earns ten pounds, so far as the deed is concerned; and it is by our deeds, not the consequences of them, that we are to be judged, and for them that we are to be rewarded. The poor can keep the law as well as the rich. Were not this the case, it would be without effect upon most of mankind. Indeed it is the poor who receive the Gospel: the requirements of God are suited to them; and "theirs is the kingdom of heaven," a kingdom into which the rich can hardly enter. The poor, above all others, need the fellowship and favour both of God and His Saints, and should never do anything to deprive themselves of that favour, nor fail to do anything that would entitle them to it. The poor who pay their tithing are the first to whom assistance should be rendered, if in need. Such should be regarded with favour by those who are rich; and, like Paul, we would "charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate."

Where the Saints are so poor that they cannot tithe themselves without receiving assistance in return for their support, they may be released from paying it until their circumstances are improved, and then pay up all arrears; but they cannot be released from the obligation they are under to the law. That obligation will hold good till the end of time, and the accumulating debt must be fully cancelled. The fact that it has been paid will secure the promised blessing—"He that is tithed shall not be burned." Until the Saints are released from paying tithing by him who holds the keys of the kingdom of God, neither circumstances, nor men without those keys, can justify them in not faithfully complying with the Divine requisition. The willing and obedient are highly esteemed by the Lord, and they shall inherit all things.

For further instructions, see *Star* Number 28, page 440, Number 30, page 473, Vol. XVIII.; and Number 36, page 569, Vol. XIX., which, with the foregoing, will fully answer questions that have been propounded.

LATEST FROM UTAH.—The Utah mail for November, via California, bringing letters with dates to the 7th, and Nos. 32, 33, 34, and 35 of *Deseret News*, arrived on the 28th ult. The news received fully confirm the previously expressed determination of Governor Young and the people to resist the entrance of an armed force into their settlements, which, if submitted to, would inevitably result in the most disastrous consequences to the Territory. They prefer keeping out of the tyrant's grasp to the struggle that would be necessary to extricate themselves, if once in.

The weather had been very warm, but was becoming changeable. Influenza had prevailed, especially among children, and in some cases proved fatal. We are requested to notice the death, on the 23rd of October, of William Jabez, son of J. V. and Lydia E. Long, aged 1 year, 8 months, and 11 days. The semi-annual Conference held in G. S. L. City, Oct. 6th and 7th, was addressed by President Brigham Young, Elders Hyde, Lyman, Rich, L. Snow, and E. Snow, of the Twelve; and of the returned missionaries, Elders P. H. Young, Musser, Hoffheins, Carrigan, Little, Rogers, Thurston, Holden, Dille, Walker, Evans, Cowley, Curtis, Ashby, Tyler, Kelly, Duncan, Christiansen, and Neilsen.

Elder Henry P. Richards had arrived with the Carson Valley Company, from his late mission to the Sandwich Islands. About two feet of snow had fallen on the mountains, and considerable rain in the Valley. "The people are all full of joy, and peace, and thanksgiving to the Lord their God for His goodness and mercy, and for the prospects of Zion shortly being free."

HOPE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity,"—PAUL.

(Continued from page 23.)

Thus we see that though hope, like faith, is a natural principle, common to all classes of men, and exhibited in the affairs of every-day life, both secular and sacred, it is not confined to the present scene of action. It has a far wider scope—a higher and far more extensive range than this world's temporalities can afford. It reaches to the other side the veil. It steps over the sepulchre of mortality, and wings its way to a higher sphere. Could we gaze upon the glories of the celestial world now, in our frail and unaided mortal state, we should be overcome with the power and grandeur of the scene: the eye would be dazzled and the sight be dimmed by the intensity of its brilliance. But faith can look, and hope can revel, with the most ecstatic joy, in the anticipation of one day realizing in very deed that which the eye cannot now see, neither the ear hear, nor the heart fully conceive. "If in this life only we had hope," says the Apostle, "we are of all men most miserable." It is the Saints' peculiar privilege, at all times and under all circumstances, to "rejoice in hope." Though tossed on the stormy waves of persecution, and surrounded on every side with apparent dangers, we have no reason to fear—no cause for despair; for amidst the howlings of the tempest and the almost overwhelming power of the influences that are brought to bear against us, may be heard the gentle voices of faith and hope sweetly whispering, "Fear not: all is well." Thus fortified, we can at all times "glory in tribulation," and put our whole trust and confidence in Him who presides over all things in heaven and on earth. And even at the last trying hour of mortal dissolution, when treading the verge of the dark "valley of the shadow of death," the true Saint of God can declare, with the fullest assurance of faith and hope, "I will fear no evil, for Thou art with me!" And at the time, too, of the final winding-up scene, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat,"—when "the earth also and the

works that are therein shall be burned up,"—even then he can take the pinions of hope, and soar far above the terrors of a blazing world. Thus the poet Campbell, in his "Pleasures of Hope," has the following beautiful and expressive lines:—

"Eternal Hope! when yonder spheres
sublime
Pealed their first notes to sound the march
of time,
Thy joyous youth began—but not to fade.
When all the sister planets have decayed,—
When, wrapt in fire, the realms of ether
glow,
And heaven's last thunder shakes the
world below,
Thou, undismayed, shall o'er the ruins
smile,
And light thy torch at nature's funeral
pile."

How baseless, then, and how totally unworthy of credence is the popular notion that hope will cease and be "done away" when the body dies. Modern theologians teach that hope is a principle peculiar to this mortal life, and that it will terminate when earth returns to earth, dust to dust, and ashes to ashes. But far—far from this is the real truth. As well might it be said that *life* terminates here—that intellect, energy, and happiness all end with the body, and lie buried in the tomb! Hope end with *this* life? Hope confined within the boundary of mortality—the narrow limits of some threescore years and ten? Not so! It cannot die as long as the spirit lives. It is a sempiternal attribute of the soul—an indispensable element in its organization,—a characteristic feature—a constituent portion of the mind, necessary to its perfection, which grows with its growth and strengthens with its strength. It is thus necessary to our progress in spiritual life; and being, as it were, a part of ourselves, it belongs to us, and we cannot separate ourselves from it, or it from us. It is an inseparable ingredient of our nature, and must go where we go, and abide with us—abide where and just as long as we abide. When we enter the spirit-world we shall take it with us, for

we cannot leave it behind. In exercising it, we promote its growth and increase its strength. In developing and perfecting it, we develop and perfect ourselves. The more we exalt it the more we exalt ourselves, our mental state, and spiritual character. How, indeed, can the mind continue to exist without its essential attributes? As well might we suppose a substance to exist without its form or its qualities as to imagine that man can continue to live without his mental and spiritual characteristic—hope. If hope be one of the springs of action in this world, it will be so in the world to come. If the energies of man be inspired by hope here, they will there; for change of place, change of scene, and change of circumstances will not and cannot change or destroy essential principles. An angel has the same mental characteristics that

we have, although far more exalted in knowledge, power, and glory. Hope is just as necessary to the life and happiness of the highest angel as it is to ours. Can we conceive of a heaven of bliss without the smiling presence and sweet influence of hope? Where there is no anticipation, no expectancy, no hope of future blessings, there can be no joy—no happiness. Take away hope, and heaven itself, with all its glories, becomes at once a hell.

“And now abideth faith, hope, charity, these three.” We have seen that hope, like faith, is an essential, constituent principle of the mind, and as such, is peculiar to all intelligencies, of every grade and character, from mortal men upwards. It is thus, of necessity, an *abiding*, ETERNAL principle—high as heaven, boundless as the universe, and immortal as the Gods!

FOREIGN CORRESPONDENCE.

RELIGIOUS INTOLERANCE.

Switzerland, December 31, 1857.

President S. W. Richards.

Dear Brother,—I am happy to inform you and the readers of the *Star*, that the Latter-day Work progresses here, although the opposition is considerable.

Brother Alder has just paid a fine of about thirty shillings; and I remarked to him that those were thirty pieces of silver for which the mob magistrates were selling the Saviour, although they knew it not.

The first charge against him was that he had wished to read the Bible with his family and three friends. He had not commenced reading when the mob came; but the fact that five or six Saints being together, with a Bible in the house, was sufficient testimony (as they were not

likely to commit any other wickedness). They were found “guilty,” and fined on this count.

The second charge was that he had lodged some of the Saints. Found “guilty” on this count. This leads me to remark that Lot would probably have been fined for allowing the angels to remain over night, if *Sodom had not been burned the next day*. How many were fined for lodging Jesus and his persecuted Apostles I do not know.

The third charge was that he had hid up an Elder from the fury of a brutal mob, who had demolished the windows and everything else they could. For this he was also found “guilty,” and the mob were found INNOCENT.

Yours truly,

JABEZ WOODARD.

THE “NEW YORK TRIBUNE” ON THE UTAH EXPEDITION.

The letters of our Utah correspondent which we publish to-day throw considerable light on the position at present occupied by the Mormons. We refer particularly to the orders of General

Wells, the Mormon Commander-in-Chief, found on the person of Taylor, a Mormon Major, taken prisoner along with two others, by some of the troops. These orders are, in substance, to harass the

advance of the army in every possible way short of shedding blood. We do not share the surprise expressed by our correspondent that the orders contain this limitation. It does not grow out of the idea that bloodshed is necessary to constitute treason, but out of that hesitation at taking life, which, however soon and however completely it may be got over, always characterizes the commencement of civil warfare. In point of law, the shedding or not shedding of blood might make no difference. In point of sentiment and feeling, and of action stimulated by sentiment and feeling, it makes a great deal. Hence, in these cases, it is always a great point to throw the responsibility of the first bloodshed on the opposite party. Brigham Young has sense enough to know that, great as is the existing antipathy against him and his people, a conflict commenced by his orders, in which the blood of United States soldiers should flow, would greatly aggravate it. On the other hand, it may be found that extreme proceedings against Major Taylor, who it seems is charged with high treason, as having been one of the party concerned in stopping and burning the provision waggons, will produce a state of feeling in the Mormons which, perhaps, in the present position of the troops, might as well not be precipitated. At last the forces are concentrated, and are encamped for the winter at Fort Bridger. The annals of military operations are sufficiently full of disastrous blunders; but they will scarcely furnish a more striking instance of the kind than this sending of two thousand men a thousand miles into the wilderness, to pass the winter at that dreary place. For any purpose of operating against the Mormons, these troops would have been a hundred times better posted, had they remained in Kansas. A start from Kansas early in the spring would have brought them to Salt Lake City by midsummer,—quite as soon as they can expect to arrive there now, even if the cold, and the Mormons, and the diet of lean beef, which forms the chief part of their rations, should leave them, when the spring opens, with numbers, strength, or spirit for the enterprise. In fact, no movement from Fort Bridger can be attempted until draft cattle, fresh supplies of provisions, and additional forces are brought up from the frontier; so that nothing can be

gained, even in time, by the present position of the troops, and the inevitable sufferings and privations to which they will be subjected. Had it been the object of the Government to encourage Brigham Young to oppose the entrance of the troops into Utah, and to aid the Mormon leaders in working up the fanaticism of their deluded followers to the highest pitch of desperate resolution, they could hardly have chosen a method of procedure better adapted to that end. If the troops, according to the original plan, had pushed forward in the spring and arrived in Utah by July, as they might and should have done, it is not likely that any resistance would have been opposed to their entrance into the country, or that the civil officers would have found any serious difficulty in entering upon the formal discharge of their duties. The political exigencies of Kansas, and the retention of the troops in that Territory to aid in keeping down the Free State men, and sustaining the Border-Ruffian regime, having interfered with this movement, evidently the true policy would have been to have held back the troops for the winter. In that case, the Mormons, would probably have regarded the expedition as abandoned. At all events, the interval might have been employed in disseminating among them a more correct idea of the real object of the enterprise; and when the army moved forward in the spring, it might have been in such force as to deter the Mormon leaders from the idea of an armed resistance.

Instead of either of these reasonable courses, finding itself exposed to the suspicion of never having really intended any movement against the Mormons, the Government undertook to relieve itself from that charge by precipitating the troops, just at the beginning of the winter, into a position where they can do no good, where they are exposed to suffer greatly, and in which, worn down and diminished in strength and numbers, as they necessarily must be by a winter spent in cantonments under such circumstances, should the Mormons attack them in the spring, they may have great difficulty to maintain themselves till supplies and reinforcements can come up.

In addition to all the other criticisms to which this unlucky winter encampment at Fort Bridger lies open, in the present state of the Federal Treasury, the

expense of it is not to be overlooked. The exceedingly heavy cost of transporting to such a distance and through such a country a six or eight months' supply for two thousand men will be entirely thrown away. On the frontier the troops might have been fed during the winter for a fifth part of the sum which their maintenance at Fort Bridger will cost. Flour transported over the Plains, by the time it reaches Fort Bridger, mounts up to half a dollar the pound, and other things in proportion. The beef of the half-starved oxen, on which the troops will be chiefly fed, will doubtless cost the Government three or four times the money for which, in the market of St. Louis, they might have purchased beef of the best quality. Even the limited quantity of supplies which the country about Fort Bridger might, under ordinary circumstances have furnished, will now be cut off by the Mormons. In fact, the whole

cost incurred in fitting out this Expedition may be considered as absolutely thrown away,—indeed, much worse than thrown away,—since the only result of it will have been to put the troops into a winter position, the least advantageous that could possibly have been chosen for them, and which, if it had no worse result, will certainly inspire them with a bitterness of feeling towards the Mormons not favourable to a peaceful solution of existing difficulties; while the Mormons themselves will be wrought up by this hostile encampment, as they regard it, on their border, to the highest pitch of fanaticism, and may be stimulated by the helpless condition of the troops in the spring, as they have been by the difficulties of a winter advance into their country, to measures of annoyance and hostility, upon which, otherwise, they might never have ventured.

INDIAN AGENCY OF UTAH.

Camp in the South Pass, Oct. 25, 1857.

Dr. Hurt, the Indian Agent, supposed to have been murdered by the Mormons, arrived at our camp on the evening of the 23rd, escorted by twenty Utah Indians. He fled from his station on Spanish Fork on Sept. 27th, at midnight, and had wandered with his escort nearly 300 miles before he received the information which guided him to us. His story of the circumstances which led him to conclude that his life was in danger, and of his escape, is long and complicated. He proposes to reduce it to writing, in which case I shall be able to forward to you a copy of the narrative.

It is said Dr. Hurt failed to receive the following letter from Governor Young, who had no knowledge of his intentions to leave until on the eve of his departure.

Office Superintendent Indian Affairs,
Great Salt Lake City, Utah Territory,
September 26, 1857.

Sir,—I am informed that you propose

going to the States by some unfrequented route, and in company with certain Indians as pilots and travelling companions. Such a course is very unsafe, and highly improper in an officer of the Government. I, therefore, respectfully advise you, when you are ready to start upon your journey to the East, to call upon me, in my office in Great Salt Lake City; and I hereby pledge you a sufficient escort and a comfortable carriage for your speedy and safe transportation to the protection of the United States troops en route for this Territory.

Trusting that this advice will meet with a cheerful compliance on your part,

I am

BRIGHAM YOUNG,

Governor and Ex-Officio Superintendent of Indian Affairs.

Dr. GARLAND HURT, United States Agent for the Territory of Utah.

THE French Academy of Sciences has just rewarded a journeyman shoemaker, named Rigault, for his invention of a system by means of which arithmetic can be entirely superseded by the use of geometry.

CANADA.

(From a Prize Essay, by J. S. Hogan.)

THE EARLY SETTLER OF UPPER CANADA.—Great as has been the prosperity of America and of the settlements which mark the magnificent country just described, yet nature has not been wooed in them without trials, nor have her treasures been won without a struggle worthy of their worth. Those who have been in the habit of passing *early clearings* in Upper Canada, must have been struck with the cheerless and lonely, even desolate appearance of the first settler's little log hut. In the midst of a dense forest, and with a "patch of clearing" scarcely large enough to let the sun shine in upon him, he looks not unlike a person struggling for existence on a single plank in the middle of an ocean. For weeks, often for months, he sees not the face of a stranger. The same still, and wild, and boundless forest every morning rises up to his view; and his only hope against it shutting him in for life rests in the axe upon his shoulder. A few blades of corn, peeping up between stumps whose very roots interlace—they are so close together, are his soul safe-guards against want; whilst the few potatoe plants, in little far between "hills," and which struggle for existence against the briar bush and luxuriant underwood, are to form the seeds of his future plenty. Tall pine trees, girdled and blackened by the fires, stand out as grim monuments of the prevailing loneliness, whilst the forest itself, like an immense wall round a fortress, seems to say to the settler, "How can poverty ever expect to escape from such a prison-house?"

Yet there is, happily, a poetry in every man's nature; and there is no scene in life, how cheerless soever it may seem, where that poetry may not spring up—where it may not gild desolation itself, and cause a few to hope where all the world besides might despair. That little clearing—for I describe a reality—which to others might afford such slender guarantee for bare subsistence, was nevertheless a source of bright and cheering dreams to that lonely settler. He looked at it, and instead of thinking of its little-

ness, it was the foundation of great hopes of a large farm and rich corn fields to him. And this very dream, or poetry, or what you will, cheered him at his lonely toil, and made him contented with his rude fire-side. The blades of corn, which you might regard as conveying but a tantalizing idea of human comforts, were associated by him with large stacks and full granaries; and the very thought nerved his arm, and made him happy. His little lonely hut, into which I saw shrink out of sight his timid children—for they rarely if ever saw a stranger—was coupled by him, not with the notion of privations and hardships you might naturally attach to it, but with the proud and manly idea that it should be the place where he should achieve the respectability and independence of those children. But, besides this, he knew the history of hundreds, nay, thousands of others in Canada, who had gained prosperity against similar odds; and he said, in his manliness, that he should go and do likewise.

Seven years afterwards I passed that same settler's cottage. It was in the valley of the Grand River in Upper Canada, not far from the present village of Caledonia. The little log hut was used as a back kitchen to a neat two-story frame house, painted white. A large barn stood near by, with stock of every description in its yard. The stumps, round which the blades of corn, when I last saw the place, had so much difficulty in springing up, had nearly all disappeared. Luxuriant Indian corn had sole possession of the place where the potatoes had so hard a struggle against the briar bushes and the underwood. The forest—dense, impenetrable though it seemed—had been pushed far back by the energetic arm of man. A garden, bright with flowers, and enclosed in a neat picket fence, fronted the house. A young orchard spread out in rear. I met a farmer, as I was quitting the scene, returning from church with his wife and family. It was on a Sunday; and there was nothing in their appearance, save perhaps a healthy brown colour in their faces to distinguish them

from persons of wealth in cities. The waggon they were in, their horses, harness, dresses, everything about them, in short, indicated comfort and easy circumstances. I enquired of the man who was the owner of the property I have just been describing? "It is mine, sir," he replied: "I settled on it nine years ago,

and have, thank God, had tolerable success."

Such was an early settler of Upper Canada. Such were his hardships, his fortitude, and his success. His history is but that of thousands in the same Province.

THE JEWS OF MOROCCO.

"The Jews are considered by the Mussulmans of Morocco in the light of unclean animals and of enemies of God; and if they do not exterminate them it is only because they are useful, and because true believers have a right to turn everything to account. Indeed, were the Jewish population suddenly removed from the country, such an event would be a public calamity of incalculable magnitude; for it is the Jew alone who can mend a lock, build a house, make gold and silver trinkets, coin money, decorate a room, or weave silk, all such handicrafts being regarded by the Mussulman with supreme contempt. Even the Sultan himself is obliged to have recourse to them for the collection of taxes or negotiations with Christians. Slaves in appearance, the Jews possess in reality all that power which superior talent and cunning can confer. Every night the Jews are shut up in a particular quarter enclosed with a wall, and it is only after sunrise they are allowed to enter the Mussulman town, where they have their shops. The Jew is obliged to wear black clothes, that colour being the emblem of misfortune and malediction. If he passes before a mosque, a zaouia or chapel, or if he meets a holy man, a marabout, or a sheriff, he must take off his shoes, and carry them in his hand

until he has passed them. They are not allowed to cross a Mussulman cemetery, and their women are publicly flogged on the slightest pretence by a Mussulman woman, specially designed for this function, and who is called the *ahrifâ*. If a Mussulman strike a Jew, the latter is not permitted to defend himself, otherwise than by flight or stratagem. When the Sultan passes through a town, the Jews of the place are obliged to offer him rich and magnificent presents. Yet with all this burden of servitude upon them, they never abjure their faith; but this constancy, certainly commendable in itself, is coupled with the grossest ignorance and superstition. They hate the Christians quite as much as the Mussulmans, although the little protection they enjoy at Tangier, is due to the Christian consuls. When a Christian enters the house of a protected Jew he is received with every mark of hospitality; but no sooner is his back turned than the glass out of which he has drunk is broken into pieces, and everything he has touched is subjected to a rigorous purification, performed with many complicated ceremonies. A Jewish servant will not eat the meat she has cooked for a Christian, although bought at a Jewish butcher's, because it has been cooked in Christian vessels."—*From the "Revue Contemporaine."*

VARIETIES.

HUMILITY is the nearest path to exaltation and honour.

SYRACUSE, N. Y. it is said, may be justly considered the hot-bed of immorality, with a splendid yield of forbidden fruit. Two out of five of the married women, a resident states, were addicted to drink and Free Love Associations.

PASSING EVENTS.—On the wedding day of the Princess Royal, upwards of ninety couples were married in the Parish Church of Leeds. In Berlin, the same day, seven young bridal couples received a donation of 100 thalers each towards commencing housekeeping: other Prussian towns followed the example. The arrangements made for the departure of the Princess and Prince Frederick William from Gravesend and their arrival in Berlin